The symbol is the thing around which a book is composed.

The sentence is an excrescence of the idea.

Theory. Things are perpetually in a state of disequilibrium; hence their dispersal.

Equilibrium is perfect "health"; what M. Taine calls a happy accident, but it is physically unrealizable because of what we were saying; realizable only in the work of art. The work of art is an equilibrium outside of time, an artificial health.

I will maintain that an artist needs this: a special world of which he alone has the key. It is not enough that he should bring *one* new thing, although that is already an achievement; but rather that everything in him should be or seem new, seen through a powerfully coloring idiosyncrasy.

He must have a personal philosophy, aesthetics, and ethics; his entire work tends only to reveal it. And that is what makes his style. I have discovered too, and this is very important, that he must have a personal manner of joking, his own sense of humor.

CHRISTIAN ETHICS

It is true that all do not equally have to fight in order to conquer themselves and die to themselves — says the *Imitation of Christ* (I, xx, 4). I now believe, if not that it is useless to "conquer oneself/* at least that after winning a certain number of victories youth must come to an end and, by means of intimate and perpetual peace treaties, prepare what we call maturity. In like manner, among states, we see classical periods rise only at the end of internal struggles. Then the various forces, educated by these struggles, instead of antagonizing one another, can

find employment on the frontiers and permit a blossoming of harmony within the community.

Excellent article by Fouillee on Auguste Comte. I copy from it:
**. . , Since there is no limit to free inquiry, Protestantism created a limitless, hence indefinite, hence indefinable religion, which would not know, if free inquiry should introduce atheism, whether or not atheism is a part of Protestantism; a religion that does not know where it stops or where it is heading. . . . All free thought being implied in free inquiry, therefore all free thought, all philosophism, all intellectual anarchy were contained in Protestantism as soon as it ceased to be a basic Catholi-

cism.